1: Conzemius M-4, 5 (1921) 1932
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826 heard the peculiar sound produced by two trees rubbing against each other during high wind.

842 STERILITY AND ABORTION.—Sterility is considered a disgrace, and the average husband will abandon his wife if she is unable to bear [847] children. Abortion and prevention of pregnancy are accomplished by the use of certain herbs. In general the Indian woman is very pro- [165] lific, but infant mortality is also very high.

847 INFANTICIDE.—In former days babies of the female sex were often exposed and left to die, as they were supposed to bring ill luck. Male children are always received with great joy, which the father manifests by shooting off his gun. Deformed children were buried alive in olden days, as they were supposed to be possessed by an evil spirit, or to have been begotten by such one. A similar belief is held by many other tribes in both Americas and accounts for the total absence or scarcity of crippled persons in such regions.

847 Twins were also exposed, as they were said to be a proof of the wife's disloyalty to her husband; the latter considered that only one 845 of the two infants could possibly be his. If twins were of different sex the female was always killed. Lehmann (c: I, 405) states among the Miskito the red dog (*pčûna*) is the master of the twins, and that for that reason these Indians whip dogs at the birth of twins (*pčûnki*), but this report needs confirmation.

854 CHILD CARRYING.—The women carry their children in a long cloth which they sling over the back, tying the two ends together in front at the breast. This way the mother is not prevented from following her usual occupation, as both her hands are left free, while the child is firmly secured in a safe and comfortable position. The prevalence [142] of bowlegs among these Indians may possibly be ascribed to this manner of carrying the infants.

● 855 CARE OF CHILDREN.—The Indian child receives little attention from its parents, yet it rarely cries. The parents have, however, great patience toward their offspring, and they seldom chastise a naughty child. Should they, however, lose their patience and seize the whip, they may administer fearful beatings, but such cases are extremely rare. Lullaby songs are rarely heard, but the parents tell their offspring fables, legends, and fairy tales.

862 The last child is not generally weaned until the fourth year and sometimes even longer. I have observed cases among the Miskito where the young boys alternated their mother's breast with their father's tobacco pipe.

868 EDUCATION.—As the child grows up it is made acquainted with the occupations of its parents. The boy accompanies his father on hunting and fishing journeys as soon as he is strong enough to do so. The father makes toys for him, as diminutive canoes and paddles; later he obtains small bows and arrows in order to practice shooting at birds

2: Kirchhoff E-4 (no date) 1948
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wore tight cotton bands below the knees and above the ankles. Today 301
woven bands of glass beads are worn around the neck, wrists, and ankles.
Straw hats are decorated with feathers and jaguar teeth (*Mosquito, Paya*).

Black paint is smeared over the body by the men (*Sumo, Mosquito,* 302
*Paya*) as a decoration and for protection from insects. Geometrical de- [751]
signs are drawn in red paint, mainly by the women. The *Sumo, Mosquito,* [50]
and *Paya* tattooed geometrical designs upon the face, arms, and breast. 304
The *Sumo* men made ornamental scars on their faces and chipped their
teeth. All *Sumo* tribes except the *Bawihka* practiced head deformation.
During infancy a folding flap of wood at the top of the cradle was tied
firmly to the crown of the head.

## TRANSPORTATION

Loads are carried with a band passing over the head (women) or 482
across the chest (men). Children are carried on the back in a blanket, [855]
the points of which are tied in front. [87]

The country has hunting trails but no roads. Most travel is done 501
in dugout canoes propelled with poles and broad-bladed paddles. Rafts
are used for down-river traffic. Large keeled canoes, often equipped
with a sail, are used at sea.

## MANUFACTURES

**Basketry.**—Crude baskets, mainly of wickerwork, are made chiefly for 285
storage bins. Bark and silk grass fiber bags are very common. Bark
fiber is used also to make tumplines, hammocks, and such.

**Bark cloth.**—Bark cloth is beaten out of ficus-tree bark with a grooved 287
wooden mallet.

**Weaving.**—Cotton is spun on a spindle, which has a whorl and is 286
rotated in a gourd. Coarse-textured but soft cotton cloth is woven on a
two-beam loom. Thread was formerly dyed and designs were woven in
the cloth. Sometimes feathers, particularly a fringe of white Muscovy
duck down, were incorporated into the fabric.

**Ceramics.**—Pottery making has been described only from the *Sumo* 323
and *Paya*, although pottery was formerly made by all tribes. Women
model small vessels out of a lump of clay but build up large ones with coils.
They polish them with a pebble, dry them for several days, and fire them
in the open. Pottery types include jars about 4 feet (1.3 m.) high, various
types of jugs, water jars, small bowls, griddles, and tobacco pipes. All
vessels have a convex base.

**Miscellaneous manufactures.**—Metates are still used by the *Paya* 445
and *Sumo*, and they have recently been adopted by the *Jicaque*, but the
*Mosquito* are said no longer to use them. Metates are flat-topped boulders,
which only rarely have a trimmed surface. Manos are round pebbles.